

The Columbian Star.

.....The Warrior's name,
Though pealed and claimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAN.

Vol. II.]

WASHINGTON CITY, SATURDAY MORNING, AUGUST 23, 1823.

[No. 34]

The Columbian Star.

A COMMITTEE OF THE GENERAL CONFERENCE OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

Three dollars per annum, if paid in advance, or within six months after subscription; four dollars, should payment be deferred a longer period.

Advertisements by the square, 50 cents, for every succeeding insertion, 25 cents.

Any person, for obtaining five responsible subscribers, shall be entitled to the Star gratis. Communications for the Columbian Star, will be addressed to JAMES D. KNOWLES, editor; Letters on business, to JOHN S. MILLER, the publisher, post paid.

Profits of the work sacred to the cause of Gospel; and any society for Missionary or Education purposes, or other evangelical objects that shall regularly contribute to the expenses of the General Convention, or of the Columbian College, shall be entitled to the gratis.

Communication.

To the Editor of the Columbian Star.
GRANVILLE, N. C. July 16, 1823.

Dear Sir, I would certainly, with you, have left the sole subject of "Conduct during public worship;" to be decided by the calm good sense of the public, but that your correspondent D. has directly called my attention to certain passages of scriptures, which suppose to sanction tumult in the service of the God of order. You were correct, Sir, in supposing that I did not allude to the "exercises of Methodist baptist congregations during the prevalence of religion in North Carolina." As you supposed, "speak in general of a common practice."

But I attempt to give my views of the usage quoted, allow me, Sir, to advert to parts of D.'s communication, which, in a spirit approaching at least to his intolerance, those whose opinion differs from his, on the subject under discussion. D. thinks it truly criminal to oppose progress "of what, in the same sentence, he does not believe to proceed from divine source." Doubtless, therefore, he is "as true truly criminal." But, Sir, is this language in which D. can inform us of the public, but that your correspondent D. has directly called my attention to certain passages of scriptures, which suppose to sanction tumult in the service of the God of order. You were correct, Sir, in supposing that I did not allude to the "exercises of Methodist baptist congregations during the prevalence of religion in North Carolina." As you supposed, "speak in general of a common practice."

As D.'s communication is an avowed response to my paper, I have certainly a right to consider it so, and to treat it accordingly; but, therefore, I would ask, was there in my paper which could call for his remarks "Unitarianism," "Socinianism," "open communion," "turning over the leaves of written sermon," "borrowed sermons?" Dear Sir, I can remove the mystery. D. supposes J. to be some minister whom these usages concern, and therefore, that by his estimation of this nature, he may be injured in the estimation of the Baptist denomination. If I am correct as to whom D. is, he deserves me, has heard me preach, and must know that I am no Unitarian, nor Socinian. Turning over the leaves of a written sermon" For the information of D. I may tell him that Wardlaw and Chalmers, Edmonds Cambridge, Eng. and Hinton of Oxford, (the two last, Baptists) always do this, and may tell him further, that the most eminent and successful ministers think it presumptuous to address a people without previous preparation. They never make it their boast, as some do, that they never preach a sermon which costs them ten minutes' study. They never stand up at a moment's notice, and utter their crude thoughts in unconnected sentences, and call this an explanation of the word of God! They think, that if Timothy, in an age of true inspiration to preach, was required to meditate on these subjects, and give himself wholly to them; if, in his labours, availed himself of books and parchments," as probably he did (See Doddridge and Bishop Ball,) ministers in the present age of only ordinary talents, may and ought to do so. Preaching "borrowed sermons." This is a meanness, which, I hope, very few persons descend, though sanctioned by Paley.

I come now to consider those passages of scripture which your correspondent addressed. His proposition is, "that shouting, clapping, and clapping hands, are admitted in scripture." I wish he had defined his terms, and particularly the word "scriptural," as we should then more readily understand each other. Does he by "scriptural" mean that the things above recorded in scripture to have

been indulged, and infer that therefore we indulge them? Surely not. He might as well have adduced the instance of Israel shouting around the golden calf. I presume he means that the tenor of scripture sanctions the practice; if this be not his meaning, I cannot argue with him; for a detached passage may be made to teach atheism. Presuming the above to be his meaning, I shall attempt a brief reply.

When we open the sacred scriptures, we should remember they were penned by writers, and given to people, whose manners and habits were widely different from our own. In reading the Old Testament, more especially, we should remember that the people whom it principally regards, whose deeds, laws, customs, &c. it describes, were in many respects a peculiar people, whilst in some points of view they resembled other Orientals. Their ceremonies were not intended to be perpetual, and some of their laws connived at a degree of moral evil; ex. g. polygamy and divorce which were permitted "because of the hardness of their hearts." Hence we may learn what great caution is requisite in determining, from their example, what is lawful for us to do; and especially what is obligatory; lest we encourage religious persecution by advertising to the world of Israel with heathen nations, for they were certainly undertaken on account of religion. Far from me be the intention of hinting that the Old Testament is without its important uses in the Christian church. It contains principles to which we must frequently revert; it was written for our instruction; but surely its records of Eastern customs are not preserved for our imitation; or we shall see men kissing each other in the streets, and in every instance of deep grief we must tear our clothes to pieces. The customs of the people were different, and therefore their conduct cannot be a model on which we must form our own. If D. will allow these things to dwell on his mind, he will find that his apparently formidable list of passages is nearly dissolved, like vapour in the solar ray. Yet I will notice them all, lest any reader of your paper should still think them to possess force. I do not perceive in what point of view D. can have considered Ezra iii. 10—13; to conclude that the conduct of the Jews, when the foundation of the temple was laid, is a model for us in ordinary religious worship. That they were noisy is admitted; but were they noisy in their ordinary services? Nay, were they not necessarily silent on that more rare occasion of the High Priest entering into the Holy of Holies? How else could they have heard the bells on his garments? Again: On this occasion order was observed; therefore this instance is not well adduced to sanction confusion. "They sang by course, praising and giving thanks unto the Lord." If it be said, "The people shouted with a great shout," I reply, they did so; and it was "because the foundation of the Lord's house was laid." It was such a shout as is expressive of popular satisfaction and joy, when, in the present day, any public building indicative of national independence is commenced; for let it be remembered that the event referred to, was one which afforded to the Israelites, after a long captivity, reaccess to their place among the nations of the earth. If, however, it be contended that the shout was religious, for that they thus shouted "when they praised the Lord," I will admit it; but I contend that the shout corresponds with those shouts of praise common in all well regulated Christian assemblies, in the exercise of congregational singing. But we are told "they wept with a loud voice." True; and how did Ezra, Nehemiah, and the Levites treat their noisy grief? They disapproved it; "and the Levites stilled all the people, saying, Hold your peace, for the day is holy, neither be ye grieved." See Nehemiah viii. 9. 11. This passage refers to a meeting for the purpose of hearing the word of God, and is much more appropriate than Ezra iii. 10. 13. but for that untoward circumstance of its repeating noise. Oh! for many such Levites among us.

The next passage D. adduces is, Psalm xlvii. 1. "Clap your hands, all ye people; shout unto God with the voice of triumph." In reference to this, it is sufficient to remark that the Psalm was written on an extraordinary occasion, viz. the ascent of the ark into Jerusalem. (See Horne, Patrick and Bossuet) and therefore does not relate to ordinary worship, and still less to the Christian worship. It is rather an exhortation to the populace who witnessed it to give their accustomed demonstrations of joy, and these, among orientals, were always accompanied by bodily agitations. In referring to the old dispensation, D. should beware how he considers it as having force, or he may be pressed harder than he is aware, by some disciplined Pedobaptist, on his own principles. Isaiah xii. 6. contains nothing more than an exhortation to praise God. "Shout" occurs indeed, but we shout in our songs of praise, and this is the only sense in which we may do so in religious worship. Jer. xxxi. 7. and Zeph. iii. 14. must be considered in the same point of observation.

On comparing Zech. ix. 9. with Luke xix. 37. 40. I can see nothing to sanction tumult in public worship. The prophecy is one of a triumphal entry of Christ into Jerusalem as King in Zion, and the history informs us how exactly it was fulfilled. But the exclamations were those becoming the occasion: they were the cries of a populace too religious; and during a season of special seriousness, under the ministry of the Rev.

were all disciples; but Luke does not say this. He only says, that all the disciples rejoiced, and praised God with a loud voice; and John tells us, chap. xii. 13, 14: that "much people cried Hosanna," &c. On comparing these things with Luke xxiii. 1. I cannot help fearing that some who cried "Blessed be the king," were among the whole multitude of them who arose and led him (Jesus) to Pilate;" such evidence of vital godlessness does shouting afford! D.'s reference to the dry bones, I think not at all to his purpose. An attentive perusal of Ezek. xxxvii. 1. 14. will convince any person that the vision was intended to teach,—not that in public worship we ought, nor even that we may disturb others, our fellow-worshippers,—but that distressing and apparently hopeless as was the situation of Israel, the power of God, exerted on their behalf, could restore them. This subject may, with great propriety, be employed to illustrate the state of man by nature, and the necessity of Divine agency in order to his renovation; but, surely not to teach us proper behaviour in the house of God.

D. refers to "the exultation of the Gentiles when Peter arrived at the house of Cornelius, and discharged his mission." I regret he did not say to what part of the narrative he referred, as sanctioning noise in public worship. I have read the chapter with attention, and I can see nothing boisterous,—nothing approaching towards what my first paper censures, in their conduct. D. adduces the jailer's language to Paul and Silas. But was this an occasion of public worship? To me it appears more nearly to resemble a private interview between two ministers of the gospel, and a sinner whom they had been instrumental in converting. Only one passage remains: Acts ii. 37. This I consider the only opposite passage, D. has referred to. This was, at least, an occasion of public preaching. But if we examine it, we shall perhaps see that though it relates to the subject, it says less than D. supposes, in favour of his view of it. "They were pricked in heart, and said to Peter and the rest of the Apostles, Men and brethren, what must we do?" I can perceive nothing here but an earnest and humble request to be directed whether to flee for safety. It was probably made in the presence of the multitude, but we hear of nothing like tumult. The conviction was secret, "they were pricked in heart;" their inquiry, though earnest, was not frantic; "they said" not shouted, nor cried, but "they said, Men and brethren what must we do?"

As the tenor of D.'s paper supposes my first to disapprove of the contrition of the penitent, and of the joy of the converted, allow me to say he has totally mistaken, not to say perverted my meaning. I distinctly said, that none could be more fully convinced than I, that without feeling there could be no religion. I think these were my words, but have lost the Star of June 7, and having taken no copy of my communication, cannot refer to it. I repeat, Sir, that I believe penitence indispensable, and that it is the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a personal concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek Divine direction, and find a door of entrance among the heathen. From that time, he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also, in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of Ministers in Massachusetts, the memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was therefore erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it." Again: "I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans." At another time he writes; "There is some prospect, that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me."

Moses Hallock, the pastor of that church, he became a hopeful subject of Divine grace. He was then about thirteen years of age; but he did not unite himself with the visible church until six years after this time. The following paragraphs are extracted from the memoir.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that his might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desire to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honour upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

"While a member of college, his classical acquirements were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge, that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example, which he set before his fellow students. During his residence in college, a revival of religion took place. He laboured among the students, with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college, that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship, which continued through life, and which, it is believed, has been resumed, and is to be perpetuated, in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a personal concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek Divine direction, and find a door of entrance among the heathen. From that time, he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

"In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also, in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of Ministers in Massachusetts, the memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was therefore erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it." Again: "I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans." At another time he writes; "There is some prospect, that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me."

"The Dryad had a favourable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo, having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April, 1818, the two brethren set sail from Colombo, and in July they arrived at Cape Town. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards' health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period, his health and strength were much improved, and he entertained raised expectations of rapid recovery. But during the last month, his symptoms took an unfavourable turn. He raised considerable blood from his lungs. His cough, also, became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months, he lived in the family of John Melville, Esq. the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention which could be bestowed."

AUGUST 23, 1823.

AUGUST 23, 1823.

In the latter part of October, he embarked, in company with the Rev. Mr. Traveller and his lady, for Madras, where he arrived about the middle of January. The kind attention of his fellow passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo; and from thence he went by water to Jaffna-patam. Though the distance from this place to Batticaloa is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season, he considered himself, and was considered by his brethren, as near death. But in August, 1819, his symptoms were more favourable, and not long after he recovered a considerable degree of health and strength. He then commenced visiting the native free-schools connected with the mission; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April, 1820," says the memoir, "he began to recover his voice, so as to be able to speak loud, for the first time (except for a few days on his voyage from the Cape of Matinas,) for more than seventeen months. During that month, he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By the means, his health and strength were visibly improved. From this time until May, 1821, there was but little alteration in the state of his health. During that year, he did much for the benefit of the mission, not only by his counsels and prayers, but by active labour as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, labouring sometimes beyond his strength."

After the death of Mrs. Poor, he became considerably more unwell, partly in consequence of fatigue during her sickness; and he never again rose to that degree of vigour which he had enjoyed for the year previous.—But we must hasten to the closing scene, as described in the memoir.

"On the evening of the 29th of June, 1822, he was attacked with severe pain in his right side, which continued several hours. From this time, the commencement of his last illness may be dated. The pain in his side returned, on the three following days, and on Monday, the 1st of July, it was excessively severe, and continued nearly six hours. It was to be hoped, that, in view of his protracted illness, he would be permitted quietly to descend to the grave. But the Lord seeth not as man seeth;" and, in this case, his brethren had a pleasing illustration of the truth "that the Lord doth not afflict willingly, nor grieve the children of men." The necessity and utility of the severe sufferings, to which he was subjected, were in a good degree apparent even to us. They were evidently the means of relieving him from that state of mental imbecility, of which he had much complained, and of rousing to vigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favoured, at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the Divine character, and so desirable did it appear to him that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident, that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

(To be concluded next week.)

Religious.

From the Christian Watchman.

Extract of a letter from a lady in Sedgwick, Me. to her friend in Salem, Mass. dated May 11, 1823.

A year ago this spring, God was pleased to visit this part of his heritage with a shower of divine grace. One of these isles of the sea, whose inhabitants were immersed in stupidity and alienation from God, was brought to wait for his law, and most of its inhabitants to rejoice in his salvation. One was not morally blind, but naturally so; but when the eyes of his understanding were opened, he beheld wondrous things out of the law of God, and was brought to rejoice in God his Saviour. As the year rolled round, and the literal spring advanced, God was pleased to bow the heavens of his love, and come down by the influence of his Spirit, upon another isle not far distant, which contains two townships, called Mount Desert and Eden. I lately visited these places, and I thought the words of the prophet Isaiah were in some measure accomplished,—"My righteousness is near; my salvation is gone forth, and mine arm shall judge the people: The Isles shall wait upon me, and on mine arm, shall they trust." This appeared wonderfully verified in the inhabitants waiting on the Lord of Hosts, the King of Glory, and trusting in him alone for salvation. In Eden about forty have obtained a hope of eternal life; in Mount Desert, but few were rejoicing in God the Saviour, but many were trembling under a sense of their lost situation, and exposedness to the wrath of God while out of Christ. Here were aged, middle-aged, and youth, who appeared to be arrested, and seriously inquiring what they should do to be saved. If not deceived, I felt a real satisfaction in visiting these people from house to house, and trying to point them to the Lamb of God who taketh away the sin of the world. O what a blessed employment has the missionary, who is sent forth of God, to hold up to his fellow mortals Christ, as the way, the truth, and the life. I really felt, if called of God, that I should be willing to spend and be spent in this precious cause.

The grace of God was here particularly displayed, in the conversion of a man who

was hardened in sin and profaneness; and so accustomed were his dumb cattle to the awful sound of blasphemy, that after his conversion he really found it difficult to make his cattle work without the awful sound of cursing and swearing. It appeared evident that time alone must efface the impression his conduct had made on the beasts that perish! But he now appeared to be clothed, and in his right mind, and humble at the feet of Jesus. Many were ready to ask, Is not this a brand plucked from the burning? Elder Samuel Norton is labouring among this people, and his labours appear to be blest of God. Thus the word of life has free course and is glorified, and soon I believe all flesh will see his salvation.

How interesting is the late news from Burmah, that God has in any way disposed the king to favour our dear missionaries. O that the people of God, in this enlightened land, would unitedly cry to him to change the heart of this monarch, and make him an humble penitent at the feet of Jesus. Do you not think, my dear friend, that if the beloved disciples of Jesus should unite, and earnestly cry to him to change the heart of this king, and cause him to become a nursing father in Israel, that he would grant their request? O that they would make one united, vigorous effort at the throne of Grace, and become wrestling Jacobs and prevailing Israels. O what encouragement for Christians, not only to pray, but to labour in this cause; for God will, ere long, make bare his arm in the salvation of the Burmans; and the little light that now begins to dawn will increase till the whole empire shall be illuminated with divine truth.

From the Christian Secretary.

Extract of a letter from a lady in Hillsborough, N. C. to the Cor. Secy. of the N. C. Baptist Missionary Society, dated June 12, 1823.

The females at Mount Moriah, Orange county, 10 miles south of Hillsborough, have formed themselves into a society for the purpose of aiding the North Carolina Baptist Society, in spreading the gospel in our own state, the field to us appearing to be white for harvest, and the labourers few. We have no doubt but it is the duty of the Baptists to send their preachers abroad to visit the desolate churches, that all may share alike in the blessings of the gospel. In the regions round about us, great things have been done, through the means of a few ministers who have travelled and preached almost day and night. Since our revival has commenced, more than seventeen hundred souls have been brought into the fold, and the work at this time is spreading to the south and southwest of Hillsborough, like flame in the stubble, and sinners are bending before Immanuel, crying what shall we do; the Lord is on our side. The Corresponding Secretary of the Cane-Creek Female Society, has lately witnessed the blessings of that gospel she has been labouring to impart to others, and has joined the church. Her name is Wadely Lindsay. In that church the work of the Lord is great, and has been ever since the Society was formed; no opposition is heard of there to the Mission. At the place where our Society is formed, a church of about 80 has been constituted, where there was no church before the revival began; no opposition there either.

My dear brother, it has been but lately that I united myself to the dear people of God. Their cause is my cause, their God is my God, their interest is my interest. Our souls, though poor feeble females, are in a struggle to do something for God in reclaiming sinners, and as we cannot preach (though we feel sometimes as if we cannot be still,) we hope the Lord will not be offended with us his poor handmaids, while we move forward with 25 or 50 cents to aid a poor minister to leave his dear family to publish salvation to the lost and wretched. At the last anniversary of the State Mission Society, I am told, the prospect was pleasing. May the Lord Jesus accelerate the blessed work: pray for us, your female friends, that we may not faint by the way. Yours affectionately in the gospel of the blessed Jesus.

P. S. This Society was organized through our agent, Elder R. T. Daniel, the 1st day of May last; our number is about seventy.

Summary of News.

FOREIGN.

France & Spain.—By the arrival at New York of the ship Cadmus, in 48 days from Havre, France, Paris advices to the 30th of June, three days later than by previous arrivals, have been received. The official account of the defeat of the rear-guard of Ballasteros, and the capture of Alciras, a small town upon the Jucar, and also of the fortress of Tortosa, on the Ebro, are the chief military details. More troops are preparing to enter Spain, and the blockading squadron, before Cadiz, is to be augmented. The Regency have published a decree, confiscating the estates of all the Cortes, and the volunteers of Madrid and Seville who accompanied them, and denouncing all the members of that body who voted for the late resolution declaring the king incapable, as guilty of high treason, and liable, of course, to capital punishment; all, however, who will desert the cause, are to find pardon and rewards. They have re-established the Jesuits, and exercise a vigilant censorship over the press. Mina is once more in the very jaws of destruction, but it seems, actually destroyed. The Spanish privateers are vigorously and successfully depredating the French commerce.

Turkey & Greece.—Accounts from Egypt speak of a revolt of the troops in the Delta of the Nile, which prevents the Viceroy from marching, as ordered by the Sultan, to arrest the progress of the Persians.

Greece.—Greece is still looking up. Her fleet is large, and in good condition. At the head of the legislative branch of the government, is George Koniotore, Hydriot; the executive branch is directed by Petro Mauro-michalos, formerly Prince of Maina. The Court of Vienna have determined to respect the Greek blockade, when maintained by an effective force.

Africa.—The following extract is from a letter of Mr. Ashurst, agent for the American Colonization Society, at Cape Monts-

rade, in Africa, dated 6th of April, 1823:—"I wish to communicate whatever facts so will help in the least to afford the Board a just view of our situation, and the African character. The following incident has just occurred. I relate it, not from its singularity, for similar events take place, perhaps, every month in the year. But it has fallen under my own observation, and it can suffice for its authenticity. King Boatman, our most powerful supporter and steady friend among the natives, (so he has uniformly shown himself,) received a quantity of goods on trust from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking around on the peaceful tribes about him for his victims, he singled out the Quacahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and, making a simultaneous assault on the sleeping occupants in the dead of night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe. Every adult man and woman was murdered; every hut fired. Very young children generally shared the fate of their parents: the boys and girls alone were reserved to pay the Frenchman."

Mexico.—Accounts from Mexico of the 18th July have reached Matanzas. The commissioners from old Spain had a conference with the Mexican authorities at Jalapa, and after the parties had exchanged their powers, various propositions were submitted on both sides; one of which, from the mother country, went to allow a modified independence of Mexico. Guadalupe Victoria was the principal agent on the part of the Mexicans, and he set off after the conference for Mexico. It is probable this business will be one of consequence.

Another defeat of Pirates.—The United States' schooners Grayhound, Lieut. Commandant Kearny, and Beagle, Lieut. Commandant Newton, have been cruising for some time within the Keys on the south side of Cuba, as far as Cape Cruz, touching at all the intermediate ports on the Island, to intercept pirates. On the 21st ult. they came to anchor off Cape Cruz, and Lieut. Com. Kearny went in his boat to reconnoitre the shore, when he was fired upon by a party of pirates, who were concealed among the bushes. A fire was also opened from several pieces of cannon, erected on a hill a short distance off. The boat returned, and five or six others were manned from the vessels, and pushed off for the shore; but a very heavy cannonade being kept up by the pirates on the heights, as well as from the beach, the boats were compelled to retreat. The two schooners were then warped in, when they discharged several broadsides, and covered the landing of the boats. After a short time, the pirates retreated to a hill that was well fortified. A small hamlet, in which the pirates resided, was set fire to, and destroyed. A cave, 150 feet deep, was discovered near where the houses were, and after considerable difficulty, a party of seamen got to the bottom, where were found an immense quantity of plunder, consisting of broad cloths, dry goods, female dresses, &c. &c. Many human bones were also in the cave, supposed to have been unfortunate persons who were taken and put to death. A great deal of the articles were brought away, and the rest destroyed. About forty pirates escaped to the heights, but many were supposed to have been killed from the fire of the schooners, as well as from the men who landed. The bushes were so thick that it was impossible to go after them. Several other caves are in the neighbourhood, in which it is conjectured they occasionally take shelter.

DOMESTIC.

Louisiana.—The President has issued two proclamations, offering for sale certain portions of the public lands in Louisiana, which are represented to the editors of the National Intelligencer as being of peculiar value. They lie in that part of the Delta formed by the Mississippi river, where, from its great width, and the extent of the reservoir, and their numerous outlets, the floods of that river produce but little effect, and they are, therefore, represented by the surveyors to be from three to ten and twelve feet above high-water mark. The peculiar quality and richness of the soil, combined with the climate, (the lands being situated south west from the city of New-Orleans,) and their contiguity to the Ocean, make these lands, it is believed, better adapted to the production of sugar, of the finest quality, than the lands immediately adjoining the banks of the Mississippi river.

Arkansas.—The Arkansas Gazette, of July 1, says—the Governor of this Territory has received instructions from the Secretary of War, directing him to appoint a suitable person to survey the land to be appropriated to the Cherokee Indians in this Territory, in exchange for the lands relinquished by them in the old nation, east of Mississippi. This appointment has been conferred on Captain Chittenden, and we understand the surveying will commence early the ensuing autumn. The quantity of land which the Governor has been directed to have laid off for the Cherokees, amounts, it is said, to something over 3,300,000 acres.

We understand that Mr. Crittenden, acting Governor of this Territory, held a talk with the Cherokees, on Tuesday last, when he notified them, that all persons belonging to that nation, residing at this time on the south side of the Arkansas, must remove to their lands, north of that river, on or before the 25th day of December next; and that all who should remain, after that time, would be removed by force.

We understand that Mr. Crittenden, acting Governor of this Territory, held a talk with the Cherokees, on Tuesday last, when he notified them, that all persons belonging to that nation, residing at this time on the south side of the Arkansas, must remove to their lands, north of that river, on or before the 25th day of December next; and that all who should remain, after that time, would be removed by force.

Ohio.—It is mentioned in a western paper, upon good authority, that Governor Cass, who was appointed by the President, under an act passed at the last session of Congress, to negotiate with the Moravian Society and Indians for the recession to the United States of their land lying in Tuscarawas county, has succeeded in making a purchase upon favourable terms. It is probable, therefore, that this valuable land will soon be brought into market.

Kentucky.—John Reese, who was examined before Judge Bird, in Ross county,

Ohio, in May last, on a charge of robbing the mail, but acquitted for want of evidence, has been again arrested on suspicion of a like crime, between Lexington and Washington, Kentucky. He had assumed the name of Hanover. The following described notes were found in his possession. They may lead to his conviction.

A \$100 note payable at Lynchburg, Va., dated August 1815 & No. 1320, was passed to a gentleman in Chillicothe, Ohio, by the said Reese in May last.

\$50 Planters' Bank State of Geo. B. No 162, 4th Dec. 1816, endorsed J. T.

\$50 Bank Darien, Geo. A. No 385, 1st May 1820, payable to I. G. Bell.

\$50 Bank Augusta, Geo. B. No. 161, 13th March 1818, payable to A. G. Winslow.

\$100 State Bank Geo. A. No 239, 6th August 1816, payable to J. M'Henry.

\$5 Union Bank, City N. Y. D. No. 2719, 1st July 1819, endorsed on the back John Lawrence at Patterson, J. W. also Jas. Lawrence and J. Reese.

Virginia.—It has been determined by the Executive Council of this state to repair the Penitentiary, burned at Richmond on the 8th instant, so as to secure the convicts from escape, until the next meeting of the legislature, and at the same time furnish some of them employment in the mechanic arts. It appears, from an examination of the ruins, that most of the cells remain uninjured, and that the bedding and clothing in the hospital apartment sustained no damage; the dining rooms and kitchen were very little injured; but every thing combustible throughout the whole of the other parts of the edifice, with few exceptions, was entirely consumed. The walls in some places have been much damaged, and will require to be rebuilt or greatly strengthened. The parts near the south angle, and along the semicircle to the west, being the grates work, the cook's room, &c. has already tumbled down. From thirty to fifty convicts are employed every day in removing the rubish, and preparing materials, &c. to commence the contemplated repairs. It is thought that the building can be prepared for the return of the convicts in about two weeks. The conduct of the prisoners has been orderly and peaceable, and no attempt has been made by any of them to effect an escape.

District of Columbia.—About two o'clock last Saturday morning, we were visited by the severest storm of thunder, hail, and rain, that we have experienced this season. The flashes of lightning were painfully vivid, and almost uninterrupted, whilst the winds blew with tremendous fury. The upper bridge leading to Georgetown, was rendered impassable; the damage it sustained is estimated at \$2000. With the exception of the injury to the bridge, the breaking of a considerable quantity of window glass, the tearing up of some trees, the inundation of a few cellars, and the alarm experienced by many of our citizens, we believe no unpleasant consequences attended the storm.

Maryland.—An adjourned meeting was held in Fredericktown, Maryland, on the 12th instant, for the purpose of hearing the report of the Committee appointed at a former meeting, to correspond on the subject of the Potowmack Canal. Major John Graham took the chair; Singleton Duval Esq. acted as Secretary. The report of the Committee being read, a considerable debate ensued, which ended in the adoption of several resolutions. By one of these resolutions a Committee was instituted for the purpose of conferring with the delegates from Maryland and the District of Columbia, and with the Potowmack Company. A meeting is contemplated to be held in Washington City, early in November, next, to devise means for promoting harmonious co-operation between Virginia, Maryland, and the District, and for other purposes tending to further the object in view.

New-York.—A case of yellow fever which originated in New-York city, was reported to the Board of Health on the 18th instant.

No other case, that we learn, has since been reported. Every precaution will no doubt be adopted, to prevent its spread. We trust that Providence will avert from that city, the recurrence of so dire a calamity as was witnessed there last autumn.

Rhode Island.—The estimate of taxable property in Providence is stated to be nine millions, the highest estimate of any other town in the state is less than two millions.

Maine.—Coffe is growing in Norridgewock, this season, the seeds of which were raised there last year, from a seed which was accidentally found among some raisins.

Seventy kernels were produced from one seed, perfectly ripe; and it is thought that,

on a plant now growing, there will be considerably over a hundred.

The coffee ripens and comes to maturity in about the same time that Indian corn does. If one plant will come to maturity and yield in this manner, why will not any quantity?

Naval.—The U. S. schooner Terrier, sailed from Alexandria, on Monday last, to join Commodore Porter's squadron at Thompson's island. The following officers are attached to her: Wm. W. McKeen, Lieut. Com.; T. G. Benham, Act. Lieut.; Levin M. Powell, and Ebenezer Reyner, midshipmen.

MISCELLANEOUS.

Munificent.—We are gratified to learn, (says the N. Y. Statesman,) that Mr. Canning, minister to the United States, previous to his sailing for England, handed to Mr. Colden fifty dollars, as a donation to the Apprentices' Library—and fifty dollars for the Mercantile Library in New-York, with a request that the benefaction should not be mentioned until after his departure.

Coal.—A writer in the London Monthly Magazine calculates that the annual consumption of coal in England, Scotland, and Wales, is 23,669,400 tons.

Poverty in Europe.—Among the 178,000 individuals who inhabit Europe, there are said to be 17,900,000 beggars, or persons who subsist at the expense of the community, without contributing to its resources. In Denmark the proportion is five per cent. In England, ten per cent. In Holland 14 per cent. In Paris, in 1813, 102,839 paupers out of 530,000. In Liverpool, 18,000 in the population of 30,000. In Amsterdam, 108,000 out of 217,000. The number of indigent has since rather increased than decreased.

Perkins' Steam Engine.—It has been mentioned in some

which is evil; and that having, by grace, made this choice, it depends on their persevering faithfulness, through grace, whether they shall at last attain the crown of life.

They adopt the practice of free or open communion, inviting all Christians to the Lord, supposing that this is pleasing to the Great Head of the church, who gave his disciples the new commandment to love one another; and who, therefore, must be delighted when Christians meet together to celebrate the highest love to them, that of laying down their lives.

They do not consider their views of doctrine binding on others—believing that all everywhere, have the same equal right to interpret the scriptures, according to their best judgment and the light which God has given them.

The correspondent of the Intelligencer says such principles exceedingly catholicize them; that they may prevail among all Baptist churches; and bids the newly formed church God speed.

Reading the above statement, we gain

very different impression respecting

Catholicism of this people, who style

themselves Baptists. A very obvious incon-

venience is glaringly visible on the whole

surface of their principles.

They tell us what they believe con-

cerning the freedom of the will, &c. What

is but a part of a creed? A creed,

strictly speaking, is a form of words, in

which we comprehend what we profess to

believe, whether written or not. Therefore,

any individual or associate body tells

us what they believe, they make known to

us their creed. We acknowledge, there-

fore, the creed of "human invention;" but we

find none are to be found among the

churches.

A new church at Providence, adopts

the practice of open communion. This is a

form of words, employed to gain the

confidence of such as are caught with the

name of affected liberality. Their sen-

ior anti-Calvinistic—would they

be Calvinist to their communion?

or of the Free-will sect—would they

be Antinomian? If they be truly

Calvinists; would they

commune with an Unitarian? Can

all together except they be agreed?

In this instance we have almost uni-

versally remarked, concerning those indi-

viduals who boast that they

are creed, and who not only throw

off the labor of the church, but prostrate

themselves on all sides, and bid Jew and Gen-

tleman feast—nine-tenths of their ef-

forts in the pulpit and the press, are em-

ployed in declaring to the world what they

believe.

TRANSLATIONS.

A small number of languages and dia-

lects in which the translation, printing, and

edition of the Scriptures have been

made by the British and Foreign Bible

Society, amounts to 139.

In forty three of

number, the Scriptures, or parts of

them, had been printed before. These

have all been completely reprinted

under the patronage of the Society.

Of these languages or dialects,

scriptures, or parts of them, had been

translated, but not printed. They

have been re-translated, most of them

entirely new. The number, in which

the institution of the Society, is

eight. A London paper remarks,

the Baptist missionaries have, in the

course of thirty years, accomplished the

task of translating the Sacred

Scriptures into more than forty of the

vernacular dialects; and that translations

are in progress into the vernacular

tongues of the Islands of Ceylon and Java.

It appears, that there are in India and

Ceylon, 140 native schools, under the direc-

tion of the society, in which 11,000 native

children are not merely taught to read and

write, but they acquire also, by writing

exercitation, the elements of useful knowl-

edge, arithmetic, grammar, astronomy,

natural philosophy, history,

etc., etc., at an annual expense of

seven shillings and six-pence for each

MISSIONS.

A copy below from the New-Haven

Intelligencer, the Postscript of a

letter dated July 21, from a young gentle-

man residing in Orange county, (N. Y.) who

is a candidate for the Ministry, but at

present is engaged in teaching. He pre-

pares, which, we think, might be fol-

lowed by many others, without neglecting

any necessary avocations.

I have been engaged, for about

a year past, during my hours for recre-

ation, in soliciting subscriptions and dona-

tions to aid the missionary cause, and en-

deavouring to form an association for that

purpose.

"Although our congregation is at present very much embarrassed (as they are building a church) I have met with quite unexpected success. My plan is this, I rose very early one morning, after hearing of the pecuniary difficulties of the missionaries, and commended the cause to God. I then sat down, and drew up a subscription paper, stating in brief the objects and the manner in which the articles subscribed were

to be disposed of, viz.: to be sold at auction to the highest bidder, and the avails forwarded immediately to the American Board of Commissioners for Foreign Missions. In attempting to do something in this way, I have never asked for money, yet most have subscribed money, and the plan seems to meet with the general approbation of the people. The articles subscribed are to be paid on the first of December next, when they will be sold, and a Society organized. I took the whole responsibility on myself, and have been fully rewarded for my labour and trouble. I have now articles subscribed to the value of about 200 dollars, in this congregation, about half of which is in money. Could not you do something in this way?"

REVIVALS.

From the Boston Recorder, we learn more concerning the progress of the revival in that city and Charleston, a town adjoining. It states that the good work continues, notwithstanding the unfavourable season of the year, and the necessary absence of the pastors of the three churches which have been most favoured, for the recovery of their health and exhausted strength. 48 persons were admitted to Park-Street church, and 20 to the Union church, in June last; 24 to the Old South church, in July; 34 to the first church in Charleston, in June, and 11 in July. 45 now stand propounded for Park Street church, 30 are approved for admission to the Old South church, and 12 or more to the Union church, in September next, indicating the silent but powerful operation of the Holy Spirit are daily seen, in conviction and conversion.—"While we are grateful" they remark, "for the prayers of Christians abroad, we would affectionately request their continuance—for they may be assured that in due time they and we shall reap, if we faint not."

From the N. H. Repository, we learn that the religious attention at Milton, Ms. is increasing; about 20 are thought to have been born again. Next communion 10 are to be admitted into Mr. Codman's church, Dorchester. Sabbath, 30th ult. 50 persons were united with the church in Randolph, Ms. of which Mr. Hitchcock is pastor. The revival extends into the two other parishes of that town, but the number of hopeful converts is unknown. In Canton, Ms. also, a revival has commenced. These four towns lie a little south of Boston, and are adjoining to one another.

About 40 hopeful converts are the fruits of the revival commenced during the last winter, in one of the parishes of Granville, N. Y.

A revival has recently commenced in Hubertstown, Vt. A revival of religion commenced about the first of July, in Townsend, Vt. More than 100 have recently attended the meetings for anxious inquirers, and the number of attendants is increasing. Forty or more were, on the first of this month, rejoicing in hope, and the prospects increasingly animating. In Eastport, Maine, a revival is a fact; 30 or 40 are said to be the subjects of it.

EDUCATION.

At the celebration of the 4th of July at Dover, N.H. the venerable Ichabod Bartlett, Esq. of Portsmouth, being requested to give a toast, remarked. "That the able manner in which the orator had that day discussed the connexion of the progress of knowledge, and the principles of rational liberty, could not but have called the mind, with pleasure, to reflect upon the means of education enjoyed in this country. Whatever importance may be attached to the higher institutions of learning, our common schools are in more than forty of the vernacular dialects; and that translations were the true foundation to our glory. If New-Hampshire, if New-England, had acquired aught of fame from the services or reputation of her sons, to her common schools was she first and chiefly indebted.

These were the origin of our free institutions—thence must they for ever derive that support, by which alone they can be perpetuated. It was, then, Mr. B. observed, a subject, which while it addressed itself to every citizen in the discharge of his most important duties, could not too often be pressed upon the attention, even in the hour of festal enjoyment. He would, therefore, with propriety, offer as a sentiment—

"Our system of common schools—A conquering foe to the principles and legions of the "Holy Alliance"—give it place in their empires, and the cap of liberty" shall banish the crown of despotism."

Nearly 300 children, voluntarily given up by their Jewish parents, have enjoyed the benefit of Christian instruction in the schools of the London Jews Society since its commencement. As fast as the time arrives for their successively leaving school, the children readily find situations with Christian masters. The present number of scholars is 82.

SUNDAY SCHOOLS IN BOHEMIA.

A clergyman, named Kindermann, formed a Sunday School in his village in 1773. He drew the attention of the peasants, and by degrees collected them together for the purpose of teaching them letters. His example was followed by others; and soon after Maria Theresa rewarded Kindermann by ennobling him, and contributing to the benefit of his schools. When they were thus established, out of 200,000 children susceptible of receiving instruction, there were found only 14,000 who enjoyed its advantages.

In 1789, out of 250,000, Dr. Friedlander reckoned 158,766 who were effectively instructed. In this province of Germany, crimes began immediately to diminish as instruction increased, which led to the establishment of schools in several parts of Austria, and there also it is well ascertained that crimes are less numerous than formerly. Sunday Schools are now formed in most of the different states of Germany. The Prince of Wurzburg has greatly distinguished himself in their favour, and indeed in almost every thing which contributes to the relief or education of the poor. The result has been, that from 1789 to 1798 there were only 765 criminals, while in ten years previous there were 1523. Thus crimes diminished nearly one half, by the instruction of the poor.

EDUCATION OF BURMAN FEMALES.

At a meeting of the ladies of Salisbury, Md. and its vicinity, on Wednesday, July 23, a society was formed to aid in the education of heathen female children in the empire of Burmah. The following persons were chosen officers for the succeeding year. Mrs. P. Irving, President; Mrs. E. Davis, Treasurer; Miss A. Huston, Secretary; Mrs. S. Austin, Mrs. P. Christopher; Mrs. M. Davis, Miss B. Handy, Miss N. Handy, and Miss S. Huston, Managers.

NOVEL READING.

A Princeton student has communicated to the Editor of the Religious Remembrancer, Philadelphia, some very severe remarks upon professors of religion who read novels. His censures are mostly just, but too acrimonious. We would recommend him, and all others who wish for sound and pungent arguments on the subject, to read the able communications on this important topic published in the last volume of the Christian Observer. From the remarks of the student we extract the following:

There is probably no kind of reading that produces a more unhappy effect upon that of these generally pestiferous books. Take but a transient view of their nature and tendency. The exaggerated descriptions of life which they present; the duplicity and intrigue which are generally exhibited in them, cannot fail to produce unhallowed feelings. What would we think of one, who, for the sake of gratifying his taste, would take some slow palatable poison, whose effects were sure and certain, but tardy in being produced, and who, when admonished of the danger, would tell us that it was very pleasant, and it served to give him a relish for refined things. We would be compelled to esteem him out of his senses,—absolutely deprived of reason. Yet these, or similar, are the arguments which are often used in defence of the use of that moral poison served up in novels.

What professor of religion, let me ask, can lay down a work of the kind alluded to, and betake himself to private prayer? Who can ask the blessing of God upon the perusal of such a book? And what child of God is there who would do that, which he cannot ask the blessing of God upon? "Can a man take fire in his bosom and not be burned?"

APPEAL.

The Rev. Dr. Porter, Professor of Sacred Rhetoric in the Theological Seminary, Andover, Mass. delivered a discourse in the chapel of the Seminary on the Public Fast, April 3, 1823. He was led to speak of the "signs of the times," and the increasing obligations of Christians to engage heartily in the works of benevolence which have been commenced, and which demand increasing support. In the conclusion, he makes the following eloquent appeal to his brethren regarding the subject just discussed.

"What conclusions then shall we draw from the admonitions of this subject? Because our labours of benevolence are attended with difficulties, shall we fold our hands, and relapse into that slumber which has so long been the reproach of the church? Shall we abandon our charitable societies, and our enterprises of benevolence, because they are connected with dangers? As well might we give up our food, because we are warned against intemperance; or our breath, to avoid the poisonous exhalations of the air. As well might we give up the Sabbath and the Bible, because they are liable to abuse;—and the church itself, because its glory is tarnished by the imperfection of its members. No, brethren!—the work of this age is just but commenced. Christians of former days have slept supinely, and the long arrears of their neglected labours fall upon our hands. We have slept too; and, at this moment, notwithstanding the eulogies we bestow on our own zeal, compared with the slumbers of the past, we are but half awake. The day is far spent;—the mighty task of evangelizing the world is before us, and yet we have but just begun to open our eyes."

"Surely this is not the time to talk of remitting our efforts. No,—they must be increased a hundred-fold. New enterprises must be undertaken, new societies formed, new sources of revenue for the church devised. Every heart must beat high with a holier impulse, every arm be braced with increased strength. And these measures must be public. The world must be called in to aid them. And there must be anniversaries, and addresses, and subscriptions. The names of the benevolent, and

their good deeds, must be made known, as examples to others. Christians must encounter all the dangers of leading on these public movements; but Christians must take care of their hearts. To act well their part in this day, they must have grace enough to mingle with the world, and yet not be carried down the current of the world; grace enough to meet applause or reproach, and be Christians still. They must have a fervour of zeal not to be chilled by coming in contact with the frost of antipathy; a firmness of faith not to be staggered by the shock of opposition."

TRANSACTIONS OF THE BOARD OF MANAGERS OF THE GENERAL CONVENTION.

At a late meeting of the Board of Managers of the Baptist General Convention, the following Resolutions were adopted.

"Resolved, unanimously, That the Rev. Corby Martin, who has for some time been engaged successfully in efforts to advance the welfare of the Fort Wayne and Carey Stations, and in whom the Board place full confidence, be appointed, and he is hereby appointed, an Agent of this Board, and requested to continue his useful labours in favour of the Carey Station, and in every suitable way to endeavour to promote the objects of the General Convention.

"Resolved, unanimously, That the thanks of this Board be presented to the Rev. Corby Martin, for his assiduous exertions in procuring needed supplies for the Fort Wayne and Carey Stations."

Poetry.

ASPIRATIONS OF YOUTH.

By Montgomery.

Higher, higher we will climb,
Up the mount of glory,
That our names may live through time,
In our country's story;
Happy, when her welfare calls,
He who conquers, he who falls,
Deeper, deeper let us toil,
In the mines of knowledge;
Nature's wealth and learning's spoil
Win from school and college;
Dive we there for richer gems
Than the stars of diadems.
Onward, onward may we press,
Through the path of duty,
Virtue is true happiness,
Excellence true beauty;
Minds of celestial birth,
Make we then a heaven of earth.
Closer, closer let us knit
Hearts and hands together,
Where our fire-side comforts sit,
In the wildest weather:
O, they wander wide, who roam
For the joys of life from home.
Nearer, nearer bands of love,
Draw our souls in union,
To our Father's house above,
To the saints' companion:
Thither every hope ascend,
There may all my labours end.

Miscellany.

From the Christian Watchman.

THE ELOQUENCE OF LOVE.

The great and effectual remedy for the evils which I have described, is, the constant and lively exercise of love—not that love which resembles the weakness of a fond parent, who, to prevent a little present suffering in a sick or wounded child, will expose him to the loss of his life; but that love which aims at the highest good of its objects, and extends its kind purposes and salutary exertions to all human beings within its reach. We must love those, whose errors we labour to confute, and those, whose sins we would show to be inexcusable. We must love them, because they are creatures of God; because they are immortal; because they are our fellow-creatures, and must shortly appear with us before a righteous tribunal. We must love them, because Christ, who died for us, died for them also; and the same sovereign grace, which, we hope, has visited us, may also visit them. Christian love, raised to a proper degree, and kept in constant exercise, will guard us against all the evils which have been pointed out, and lead us to use, in the very best manner, the weapons of our warfare. It is utterly in vain to pretend, that a minister, thus influenced by the spirit of love and tenderness, will be inclined to withhold those truths, which are alarming and painful to the wicked. It will be as far from this as possible. Was not JESUS all gentleness and love? And did not HE declare alarming and painful truths?—Yes, brethren, real benevolence to sinners, existing in a suitable degree, will excite us to declare all the counsel of God, as the only means of promoting their highest good. Love is no timid or sluggish principle. Nothing on earth is so active and bold. It seeks its objects with invincible resolution. In its means of persuasion it is inexhaustible. It takes no denial. It never yields to discouragement, and never fails.—Behold a pious father on the bed of death. He lifts up his eyes upon his dear children, under the dominion of sin, and exposed to endless ruin. His heart swells with love to their souls, and it is his last opportunity to do any thing for their eternal happiness. Now who will declare the truth to them so clearly and so fully as this affectionate father? Who will tell them their sins and their dangers so faithfully?—Only let a minister's heart be thus filled with tenderness; let him love his congregation, as this affectionate, dying father loves his children; and he will preach the truths of religion without reserve, and without fear. He will have a boldness, compared with which all the blustering of passion is cowardice. At the same time, his love will flow out in such visible forms, that all will be convinced of its sincerity. Under the influence of such affection, he will freely and fearlessly utter all his heart,—will proclaim the most tremendous truths, the most dreadful threats, the most alarming consequences of sin; and yet nothing, except pride and perverseness itself, can take offence. Did ever a child take offence, while a kind, weeping father, was teaching and warning him from a dying bed? Nothing can affect the feelings of a congregation so deeply, or gain for divine truth so favourable a hearing, as the overflowing affection of a minister's heart. No eloquence is so convincing or persuasive, as the eloquence of love. I say then, and I say it without the least disparagement to genius or taste, that the grand secret of faithful and persuasive preaching, lies in the exercise of enlightened, pure, and ardent love.

From the Christian Watchman.

REPULSIVE PULPIT MANNERS.

A minister of the gospel enters on the duties of his office, with a resolution to serve Christ faithfully, and to promote, in the highest degree possible, the welfare of the Church. But being wanting in suavity of temper, or being irritated perhaps by ill treatment, or soured by the ignorance and stupidity of his people, he contracts a habit of preaching and conversing, without the appearance or the emotions of love. He may still declare truths calculated to be useful; but he is wanting in tender, paternal feeling. He is not gentle among his people. He does not weep over them. He does not pant for their conversion: does not travail in birth that Christ may be formed in them; and is not willing to suffer for their salvation. And he may at length become so alienated from them, that he can take no pleasure in any exertions for their welfare. Mising the ceremony of his temper and his conviction,

tions of duty and his zeal to do good, he preaches divine truth with harshness, and really seems to think he does God service by reproaching and vexing his hearers, and letting them see they are the objects of his contempt. Sometimes he storms and casts his thunderbolts at them, as though he were commissioned, not to invite them to heaven, but to drive them to perdition. Or, if he fails short of this excessive degree of ill temper and violence, he still has so much of it, as to give an unlovely and repulsive aspect both to his character and his ministry. The natural consequence is, that his people have less love and esteem both for him and for the religion which he preaches. They are less disposed to listen to his instructions, and less prepared to derive benefit from them. The Spirit of God may indeed give efficacy to the truth, even when preached in such a faulty manner, and many sinners may be converted; but their religious character will, in all probability, partake of the faults of their spiritual father. If he is uncandid, censorious, bitter, violent; they will be so too. Divine truth itself, the means of their sanctification, when it comes to their minds from such a minister, is associated with acrimony and harshness. The truth makes its own impression; and so does the acrimony.

From the Christian Repository.

Extract of a letter from a member of the Mission Family at Mayhew, to his friend in Hopkinsville, Ky.

The Choctaw Indians bury their dead immediately at the doors of their dwellings. Over the graves they erect several long poles, ornamented with 8 or 10 rings made of grape vines. At the rising and setting of the sun the relatives seat themselves around the poles, and covering the face with a blanket, commence a most doleful howling. This they invariably keep up for three months. At the expiration of this period all the people in the vicinity collect, and the poles are pulled up and the friends cease to mourn.—As I was an eyewitness not long since of the ceremonies performed on one of these occasions, perhaps I might mention some things which would not be uninteresting to you. All the females appertaining to the bereaved family took their seats at the polls early in the afternoon. The neighbours and distant friends as they arrived at the place took their seats on the ground in the rear of the relatives, and joined them in their lamentable cry. After a few minutes, those who were not related to the deceased, retired to the grave which was at a little distance, but the female relations kept their seats. A little before sunset several old men walked up to the grave in a single file, and when they came to within a few rods of the grave they halted, and all as one gave a short sorrowful yell three times. After a short interval they repeated the yell as before. After repeating it the third time they marched to the grave, and forming themselves into a semi-circle, marched around the mourners, and then halted and gave three yells as before. After marching round in this way three times, they returned to the grave, and the females left it. After dark I collected the people (about 200) and through an interpreter gave them an account of the difference in a future state between those who serve God and those who serve him not. The next morning the old men performed the same round of ceremonies as the evening previous. They then pulled up the poles and walked off. The young men after breakfast had a ball play. Previous to their having any intercourse with the whites the Choctaws did not bury their dead, but placed them upon the scaffold in the open air. After the flesh was consumed, the bones were carefully collected by a person called bone-picker, and deposited in a house set apart for that purpose.

From the Religious Remembrancer.

JAMES LESLIE.

Extract of a Discourse entitled, "Doing Good in Imitation of Christ," by the Rev. A. Green, D. D. late President of Princeton College.

James Leslie was graduated in this college, [Princeton] in the year 1759. He was admitted in his education in the expectation that he would be a preacher of the Gospel. But after he had taken his first degree, he became satisfied that he had not those talents for public speaking which could ever render him acceptable and useful in the pulpit. He devoted himself, therefore, to the humble and painful, but useful and important, occupation of teaching an English school: and for five and thirty years was, probably, the best and most approved schoolmaster in the United States. To say that a youth had been taught by Leslie, was the same as to say that he had been well taught.

But Leslie never forgot that his original destination was the care of souls. He inculcated piety on all his pupils. He adorned religion by his own example, and constantly promoted it by all the means and efforts in his power.

He was not content even with this. He husbanded and improved his earnings through the whole of life; and at his death, having no family, he bequeathed the whole of his property, except a few small legacies

—a property now amounting to more than fifteen thousand dollars—to create a fund in this college, to educate men for the gospel ministry, while the institution shall exist.

On this fund, some of the best and ablest ministers of the gospel, now in our country, have already been educated; * and it remains to educate, perhaps, hundreds more.

Thus Leslie did, in effect, preach the gospel most extensively. What he did has caused, and will cause it to be preached, more than any other man.

When professors receive with antipathy, the intelligence of revivals of religion, I fear there are more Laodiceans in the camp of the Lord, and that Judas was not the only one, of whom "it had been better"—will be predicated by our Lord!

There are some professors of religion, who advocate the importance and propriety of having the manners of their children polished in the dancing assembly; I wonder if they would be as strenuous in this, if they should reflect that their children have souls that are immortal, and if they die without excessive temerity.

The trees thus brought down into the lake of Lucerne are formed into rafts, and floated down the very rapid stream of the Reuss, by which the lake discharges its waters first into the Aar, and afterwards into the Rhine. By this conveyance, which is all of it in streams of great rapidity, the trees sometimes reach Basle in a few days after they have left Lucerne; and there the immediate concern of the Alpnach company terminates. They are afterwards navigated down the Rhine in rafts, Holland, and are afloat in the German Ocean in less than a month from the time they descended from the side of Pilatus, a very inland mountain not less than a thousand miles distant. We know not the

* This fund has existed for rather more than thirty years; and as it is adequate to the education of about five incumbents, annually, which it has never wanted, not far from one hundred and fifty pious youth, destined to preach the gospel, have been educated upon it.

ON PASTORAL VISITATION.

Extract from Dr. Mason.

The system of every well regulated church, is a system of fixed ministrations. For the lighter services of the pulpit; for social prayer and exhortation; generally for the more public exercises of religion, an itinerant ministry, although, with the ex-

ception of missionaries, far inferior in labour, in care, in self-denial, in responsibility, may get along and be popular. But for sound exposition of the Scriptures; for giving to every one his portion of meat in due season; for training up the youth; for coercive and preventing discipline; for carrying both the law and the gospel home to every man's business and bosom; briefly for binding up and consolidating the invaluable interests of a Christian community, there are no adequate and no appointed means but a stated ministry. Without it there may be preachers in abundance; pastors, there can be none. This broad and obvious distinction is recognized in the form of a call, customary in our churches, which, taking for granted that a minister is to preach, lays the principal stress upon his pastoral character. True it is that no man can be a scriptural pastor, who does not "feed his flock with knowledge and with understanding"; but he may provide their weekly food plenty and good, and yet lamentably fail in his pastoral work. For my own part, the longer I consider the nature and design of the Christian ministry, the more does the importance of those functions, which are termed parochial duty, rise to my view. I am persuaded that without them no congregation can permanently flourish, nor any pastor be permanently comfortable. There are a thousand avenues to conviction which no public institution can enter; a thousand difficulties to be solved which the pulpit cannot reach. There is an adaptation of general truth to particular circumstances, fit only for the private walk, or the fireside. There is a correspondence between doctrine preached and exemplified, which forces its way silently but most effectually to the heart.

By pastoral vigilance and prudence, abuses are to be checked, and scandals prevented, which when permitted to ripen for judicious cognizance, are often beyond remedy. It is of uttermost consequence to couple in the early associations of children, the idea of a minister with that of their Spiritual Father, and of their own relations and duties to the church of God—which is impossible without frequent and affectionate intercourse. The want of this is the most fertile secondary cause of that absurd contradiction which reigns among the churches—treating our youth as if they were mere heathen. The feeble are to be strengthened, the lame, to be healed, the wanderers to be hunted up and brought back. The drooping spirit is to be cheered, the thoughtless spirit admonished, the impetuous spirit restrained. The presence of a faithful pastor refreshes the soul of labour, and sweetens the crust of poverty. His voice smooths the bed of sickness, and mitigates the rigours of death. In short, his people expect from him numerous attentions which admit of no substitute. Withhold them, and affection, the basis of confidence and usefulness, gradually wears away. Talent may inspire admiration; it will certainly command respect; but it cannot extort love. On the other hand, there is nothing which men resent more promptly, forgive more reluctantly, and forget more slowly, than neglect. You may deny their requests; expose their errors;—you may reprove their faults; but neglect them you may not. The civilities of life, and the friendly exterior may remain;—but you shall find on the first decisive experiment that the power of affection is gone. They always feel themselves neglected when the parish services of their minister are not rendered. Whether the neglect be real or only apparent—Whether there is just cause or not for the omission, are questions which may have some influence on the progress of things toward this result, but will very slightly, if at all, vary the result itself. The services are not rendered; and that is enough.

From the Youth's Herald.

SENTENTIOUS.

When I find that religious newspapers are fast multiplying in our country, I consider it a token that a taste for religious reading proportionably increases;—and when I see the editors of these, casting their profits into the treasury of the Lord, I think they are practising upon the apostolical injunction, "to do good and to communicate what not."

When the ministers of the Gospel spend most of their time in contending about the non-essentials of religion, I fear they omit weightier matters, and at the last day will find the blood of souls on their skirts.

When Christian professors strenuously oppose the pious exertions of others in doing good to souls, I feel sorry they have not a better cause to plead, and suspect that when the judgment of the Court of Heaven shall find the ministers of the gospel, while the professors of religion, will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in the world, they will be found to be far more guilty than the rest.

When the professors of religion, in their estimation, are the greatest sinners in